

The SWORD of the LORD

Edited by JOHN R. RICE.

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The Second Coming of Christ

As a Fact--As a Hope--As a Motive

By REV. HENNARD E. EAST, Pastor
First Baptist Church, Tulsa, Texas

"Behold, he cometh with clouds; and every eye shall see him, and they also which pierced him: and all kindreds of the earth shall wail because of him. Even so, Amen."—Rev. 1:7.

Dr. E. D. Head, president of Southwestern Seminary, has written an article entitled: "Wanted—Narrow-Minded Baptists." This article has appeared in several Baptist publications, and is regarded by many an unusual presentation of great and eternal truths. In this article, Dr. Head warns against "a wave of engulfing broadness which threatens to sweep over us." He writes of the apparent ease with which numerous persons presume to dismiss vital doctrines and great heritages by a gesture of the hand and a careless oral statement that positive beliefs do not matter. Christians with clear and flaming convictions, Christians with backbones, Christians characterized by stability and courage, Christians not tossed about by every wind of doctrine—such Christians are



Rev. Hennard E. East

needed today, if this article by our Seminary president rings the bell of truth.

The impressive plea of Dr. Head is for narrow-mindedness concerning several things. He does not mean by narrow-mindedness a closed mind, nor a mind without vision, nor bigotry, nor belligerence. But he does seek to make it clear that Baptists and other Christians should be emphatically narrow-minded on the reality of sin, unwaveringly narrow-minded with reference to the way of salvation, imperatively narrow-minded concerning the church and its ordinances, unswervingly narrow-minded on the authority of the Scriptures, and narrow-minded on consecration and with respect to freedom. He also insists on one other thing. He writes: "Let us be also narrow-minded on the personal, visible, audible return of our Lord. Personal, because He said, 'I will come again and receive you unto myself; that where I am, ye may be also'; visible, in that 'every eye shall see Him'; audible, 'For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God'. We are to go on in the strength of this 'blessed hope,' as the redeemed who 'look for his coming,' but 'according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness.'"

The doctrine of the second coming has suffered much at the hands of men. Sensational date-setters with weird charts have made their way across the country, ignoring the plain statement of our Lord: "Of that day and hour knoweth no man, no, not the angels of

(Continued on Page 2)

The John R. Rice Revival Campaign In San Pedro

By REV. FRED H. ROSS, Pastor
First Methodist Church, Chairman of Campaign

This meeting touched our whole harbor area; San Pedro, Wilmington, Lomita, Harbor City—a community of over 100,000 population. People came from other cities; Long Beach, Hermosa, Redondo, and Los Angeles.

San Pedro is a harbor city, with all the evil things associated with a seaport. Beacon street, we are sorry to say, is one of the worst for bars, liquor stores, cocktail lounges, honky-tonks, to be found in any coast city of America or the world. We say this, not to decry our city, which has one of the most beautiful residential districts and a fine business district, and many splendid people, but that the reader might know the difficulty of the field and our need of a revival. The big tent, with a seating capacity of from 1,200 to 1,500, was located with-

in two and half blocks of Beacon Street.

Thousands of people attended the meeting. All of us were encouraged by the many who came and who kept coming, some from distances, outside San Pedro.

Some twenty-five different churches and religious groups, some of them missions, united in the meetings. Personally we were moved to see how cosmopolitan the meetings were—different denominations, different races, different languages and peoples. One day we found ourselves seated on the platform between a Japanese and a Negro. We were glad to be in such good company.

The Christian fellowship and the liberty of the Spirit were beautiful. It seems to us in that regard to be really ideal; the Lord's

(Continued on Page 6)

IS HELL A MYTH?

By REV. ROBERT G. LEE, D.D., LL.D., Litt.D.
Pastor, Bellevue Baptist Church, Memphis, Tennessee

"And fear not them which kill the body, but are not able to kill the soul: but rather fear him which is able to destroy both soul and body in hell."—Matt. 10:28.

I. The Asking—"Is Hell a Myth?"

A myth? Like Aeolus imprisoning in a leather bag tied with a silver string such winds and tempests as might be hurtful to the further voyage of Ulysses?

Like the cranes of Ibycus? Like the Minotaur, the fierce animal with a bull's body and a man's head, which demanded a tribute of seven young men and seven young women—and the killing of this beast by Theseus with the aid of Ariadne?

A myth? As when Proserpina cried for help and her voice was heard by all the mothers of earth?

As Laocoon, the priest of Neptune, and the serpents of the sea in fierce attack?

As Nemesis, the avenging deity of mythology? As the three Furies—Alecto, the relentless—Tisiphone, the avenger—Megaira, the grim—three womanlike creatures, with writhing snakes for hair, holding a torch in one hand and a whip of live scorpions in the other?

A myth? As Hercules and the poison garment of Nessus? As Hercules strangling two serpents with his hands at birth? As Hercules and his "Twelve Labors"? As Midas and his golden touch? As Sisyphus who made a chair with automatic workings—so that when a creditor called upon him to collect a debt, Sisyphus invited him to sit down, and no sooner had the fellow taken a seat when one hundred ligaments of steel darted out and bound the fellow fast—and Sisyphus kept him there until he cancelled the debt?

A myth? As the winged feet of Mercury? As Ulysses who filled the ears of his crew with wax and bound himself with knotted thongs to the mast—as they

neared the sorcerer's shore?

A myth? As Bacchus, the god of wine—in peace wearing a purple robe, in war wearing a panther's skin, his chariot drawn by panthers?

As Atalanta and her race with Hippomenes, who threw three golden apples—and the footrace which he won?

Asking, "Is Hell a myth?" is but an interrogatory way—on the part of some—of stating that Hell is a myth—ah much as the wild mythologies of the Greeks. With playful raillery do many speak of the fact of Hell. With a blighting barrikin do many speak of the fact of Hell. With many Hell is the wild nightmare of a disordered brain—the fanciful fake of an erratic mind. A myth? Just as well say a lion has the mouth of a mouse. A myth? Just as well say an eagle has sparrow's wings. A myth? Just as well say you can cradle a furnace in a thimble.

All of which brings us to consider some

II. Asseverations

Asseverate means "to affirm, to aver positively or with solemnity." Many there are who, with ridicule of those who disagree, declare that there is no Hell. Atheists tell us that we die like dogs—that our souls perish with our bodies—that when the earth has swallowed us up, we become part and parcel with clay; and that is the end of the whole matter. We, believing not what atheists say,



Dr. Robert G. Lee

doubt if the atheists believe themselves.

But note what some say:

(1). "The Dantesque picture as a place of penal flames, smoke, and physical torture is an absurd picture."

(2). "Hell-fire is a riot of imaginative genius."

(3). "It is the feeblest form of sentimentality to believe in a Heaven, just as it is a terrible folly to believe in Hell."

(4). "The pulpit teaching about Hell is an unauthorized accretion to the true doctrine—and repugnant to reason."

(5). "The Hell of fire and brimstone was doomed under the revolt assisted by George MacDonald—and the doctrine of material Hell has gradually disappeared."

(Continued on Page 3)

JESUS AND JONAH: NINEVITES AND UNBELIEVERS

By EVANGELIST JOHN R. RICE, Editor

(Sermon preached on "Back to the Bible Broadcast," Lincoln, Nebraska. Mechanically recorded for THE SWORD OF THE LORD.)

"... there shall no sign be given to it, but the sign of the prophet Jonas: For as Jonas was three days and three nights in the whale's belly; so shall the Son of man be three days and three nights in the heart of the earth. The men of Nineveh shall rise in judgment with this generation, and shall condemn it: because they repented at the preaching of Jonas; and, behold, a greater than Jonas is here."—Matt. 12:39-41.

The Bible History of Jonah Is Really True: Jesus Said So

First, I want you to notice the sign of the prophet Jonah. God said to Jonah (as the book of Jonah, a minor prophet in the Old Testament, tells us), "Arise, go unto Nineveh, that great city, and preach unto it the preaching that I bid thee." Jonah tried to get away. You remember he got on a ship. A storm came up and finally he said, "I am a runaway from God. God is angry with me. You will have to pitch me overboard if you have any peace."

So they put him overboard. A great fish which God had prepared swallowed him, and he was three days and three nights in the belly of the whale. God had used a miracle, a marvelous miracle to save his life. And down in the belly of the whale this man Jonah cried to God. So the whale disgorged

him and put him up on the dry land. Then when he got out he said, "All right, Lord, this time I will go." And he beat it down to Nineveh and began to preach. "Forty days, and Nineveh shall be overthrown." God used the experience of Jonah in a fitting way in his preaching. "Now," somebody says, "Do you believe that tale, Brother Rice?" Why, I certainly do.

I will tell you a story that Dr. L. R. Scarborough, then president of the Southwestern Baptist Seminary, told us. One Sunday morning his six-year-old son (now a lawyer) had had the story of Jonah in the Sunday School lesson. That afternoon while Dr. Scarborough was resting, his little son came up to the bed. He got up astride his daddy and said, "You know, papa, I don't believe what

(Continued on Page 7)



Dr. Rice on golden Palamino horse as he starts giant parade in San Pedro, California.

The Second Coming of Christ

(Continued from Page 1)

heaven, but my Father only." On the other side are vast multitudes who connect no importance whatever with this doctrine, multitudes reminding us at least of those described by Peter when he said: "There shall come in the last days scoffers, walking after their own lusts. And saying, Where is the promise of his coming? for since the fathers fell asleep, all things continue as they were from the beginning of the creation" (II Pet. 3:3, 4). A sane and sensible viewpoint for Bible believers is to realize that perversion of truth does not destroy truth, and the sufferings of this doctrine of the Lord's return in the hands of men does not give us a right to ignore the doctrine. Any good light attracts a large number of bugs, but it would be tragic to do away with lights because this is true. It would be more tragic not to shine the light of this great doctrine in a world of darkness, simply because some have misused the doctrine. In this

coming of Christ the second time was mingled with the thought of His coming the first time, but in most of the passages having to do with the Messianic hope you can see this dual characteristic. Adam and Eve looked for the second coming, for it will be then that the seed of the woman will bruise finally and fatally the head of the serpent. Enoch, the seventh from Adam, foresaw the second coming. Jude tells us that he prophesied: "Behold, the Lord cometh with ten thousands of his saints, To execute judgment upon all, and to convince all that are ungodly among them of all their ungodly deeds which they have ungodly committed, and of all their hard speeches which ungodly sinners have spoken against him" (Jude 14, 15). Abraham looked for "a city which hath foundations, whose builder and maker is God" (Heb. 11:10). David, the great psalmist and king, spoke of a hope to be realized only at the second

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denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world. Looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ (Titus 2:12, 13). And what a blessed hope His coming is to those redeemed by His blood!

On the inspired pages of I Thessalonians we read: "For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trumpet of God: and the dead in Christ shall rise first: Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord. Wherefore comfort one another with these words" (I Thess. 4:16-18). Surely this doctrine we discuss tonight deserves emphasis as the Christian's hope and comfort as he faces the problems of life.

b. We would even dare proclaim the fact of the second coming as the only abiding hope for our world. We do not discredit the efforts of men as they seek to right the prevalent wrongs of this hour. Let our statesmen go the limit in drawing up treaties and seeking to establish a basis for peace among nations. Let our scientists seek in their laboratories discoveries that will make life more liveable and remedies that will stamp out diseases and pestilences. Let our educators try by means of education to create more culture and better understanding among men. Let our sociologists clean up the slums and encourage better housing and living conditions among people pinched by poverty. Let our churches advance better morals and higher ethical standards. We are for all of this! We pray that great success may attend every effort. But we know that leading statesmen and skilled scientists and noble doctors and energetic social leaders have not the abiding hope for this world of chaos.

If you have visited some great clinic or hospital, perhaps you have been impressed by the hundreds of people seeking remedies for their diseased bodies. Often you find people there from a great distance hoping to find a remedy that will make their bodies function with less pain and for a longer period of time. Most of us are constantly patching away on our physical bodies, trying to keep them going. At the present time I am taking two shots a week and three pills a day, in the effort to offset some physical handicaps. But I do not expect to find a permanent remedy for this physical body. Doctors can keep it patched up and going for awhile, but I know this truth will one day become operative: "It is appointed unto man once to die." And the same is true of this world order; it is destined to destruction. We may by peace treaties and nostrums of men plaster over for a season the polluted sores that threaten our civilization with immediate destruction, and we are for all such efforts. But the greatest creation of men—not even our United Nations Council and Atomic Bomb Control Board—can save this world order. This world order cannot escape destruction! Every skyscraper will one day topple; every city will one day perish; every bank will one day fail; every security bond will one day become insecure; even the resources of wealthy America will

one day become as nothing.

Judgment is coming on this world, and our hope is in Christ and new heavens and a new earth.

Listen to these words found in II Peter 3:10-14: "But the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up. Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness, Looking for and hasting unto the coming of the day of God, wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat? Nevertheless we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness. Wherefore, beloved, seeing that ye look for such things, be diligent that ye may be found of him in peace, without spot, and blameless."

III. The Second Coming of Christ as a Motive

a. Even a casual study of the New Testament will convince you that two great and fundamental truths are used again and again as incentives to service, sacrifice, and transformed living. One of these truths is the fact of God's love and mercy. New Testament writers pointed to this love and then appealed to recipients of this love to act in keeping with their professions. Paul's appeal in Romans 12:1 is an example: "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service."

Paul's statement of a personal experience in II Corinthians 5:14 is added confirmation to this truth: "For the love of Christ constraineth us." What is the second truth used as an incentive for service? You may be surprised to learn that this truth is none other than the truth of the second coming of Christ. Many have the idea that this doctrine is impractical and therefore unimportant. But there was never a greater untruth than this. A scriptural approach to the doctrine of the second coming makes of this doctrine one of the most practical in the Bible. As a motive to service and sacrificial living, no other doctrine is used more.

b. Permit me to point out some Scriptures that hold forth the doctrine of the second coming as a motive. It would be impossible to point out all of them, but these we have chosen should convince our minds and move our hearts:

1. The second coming of Christ is used as a motive to incite us to watchfulness: "Let your loins be girded about, and your lights burning; And ye yourselves like unto men that wait for their lord... Blessed are those servants, whom the lord when he cometh shall find watching (Luke 12:35-37). "Behold I come as a thief. Blessed is he that watcheth, and keepeth his garments, lest he walk naked, and they see his shame" (Rev. 16:15). (Matt. 24:42-44; 25:13; Mk. (Continued on Page 3)

TRIPLE WITNESS TO THE SECOND COMING



service we want to discuss the doctrine of the second coming as a fact, as a hope, and as a motive.

I. The Second Coming of Christ as a Fact

a. If the Bible rings clear on any subject, it rings clear on the fact that Jesus Christ who appeared once to put away sin by the sacrifice of Himself shall appear "the second time without sin unto salvation" (Heb. 9:28). This fact is proclaimed by prophets, attested by apostles, advanced by angels, and promised by Jesus Himself. If we would accept as truth the teachings of any portion of this Book, surely we should accept as an inspiring and glorious truth the fact of His coming.

The truth of the Lord's coming occupies a unique place in the Bible, both in the Old Testament and in the New Testament. It is true that in the Old Testament the

coming when he said: "I shall be satisfied, when I awake, with thy likeness" (Psa. 17:15). All the prophets were united in bearing testimony to the same truth, that the second coming of our Lord Jesus Christ was the ultimate hope of all. Zechariah, as an example, proclaimed the second coming as a warning to the wicked and a hope for the righteous. Hear his prophecy:

"And his feet shall stand in that day upon the mount of Olives, which is before Jerusalem on the east, and the mount of Olives shall cleave in the midst thereof toward the east and toward the west, and there shall be a great valley... And ye shall flee to the valley of the mountains; for the valley of the mountains shall reach unto Azel: yea, ye shall flee, like as ye fled from before the earthquake in the days of Uzziah king of Judah: and the Lord my God shall come, and all the saints with thee. And it shall come to pass in that day, that the light shall not be clear, nor dark: But it shall be one day which shall be known to the Lord, not day, nor night; but it shall come to pass, that at evening time it shall be light."—Zech. 14:4-7.

b. The same truth proclaimed by prophets was attested by apostles. You cannot study the ministry of such men as Paul and Peter and John and James, without being convinced that the doctrines of the second coming was their hope and stay. Philips Brooks, who considered the doctrine of the second coming of little importance, was willing to admit that the apostles attached great importance to it. He wrote: "There were times when, as it seemed, the apostles looked to see the opening skies and the descending chariot... They found abundant clearness and abundant inspiration in their expectation when they described the thing they expressed as 'the coming of the Lord.' Every step they took in life brought them a little

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Is Hell a Myth?

(Continued from Page 1)

ed from the sermons of most preachers."

(6). "Milton's conception of Hell was inconsistent with the character of God as revealed in Jesus Christ." "Indeed, it is to be doubted whether man ever believed fully in the existence of such a Hell, for if preachers believed in the Hell they taught thirty years ago, and had any humanity in them, they would have been unable to sleep in their beds. To talk of a Hell so horrible that no man with a heart in him would throw a dog into it, and yet to preach that the Almighty Father cast the bulk of the human family into it to burn for ever and ever, was to insult the very name of the Being whom we are taught to love."

(7). "Hell is a state—and not a place." "To live in harmony with what we understand to be God's law is the truest Heaven. To live out of harmony with that law is Hell."

(8). "Heaven and Hell may be the same place—and Heaven will be Hell to the man who loves evil things."

(9). "Many of the terms describing Hell are allegorical or metaphorical or poetical—and imply the spiritual state which is the antithesis of salvation. All such delineations as 'the blackness of darkness forever,' 'perdition,' 'the lake that burneth with fire and brimstone,' 'eternal destruction from the face of the Lord' are purely fantastical—and deserve no attention."

(10). "When it comes to Hell being a place of fire, Origen taught that it was not a material fire, but self-kindled, like an internal fever—a figurative representation of the moral process by

which restoration shall be effected." And Clement of Alexandria taught that "Hell fire is a sort of spiritual fire which purifies the soul."

"It is a misconception of His words to import the idea of literal flames." "Fire cannot burn the physical body or vehicle with which the soul will array itself when it goes forth from this mortal to immortality, and from this corruptible to incorruption. Flesh and blood cannot enter the realm of the hereafter. Fire cannot feed upon the cosmic integument of the world of spirits; but what fire does for the body will be supplied by remorse, by the torturing consciousness of an absolutely wasted opportunity, by the perpetual facing of the ruined lives which have been irreparably blasted and corrupted during the earthly sojourn."

"If the Bible teaches 'everlasting punishment,' so much the worse for the Bible, because we cannot believe it; you may quote texts and have behind the texts the very finest scholarship to justify certain interpretations, but it is no good. We are no longer the slaves of a book, nor the blind devotees of a creed; we believe in love and in evolution."

(11). "If punishment is to win the verdict of our best consciousness, it must be remedial." "But I doubt very much whether any intelligent man or woman believes in a materialistic Hell—that is, in a real raging fire in which people are eternally burned." "It is surely not illegitimate to draw the conclusion that Christ intended to teach that even the fire of remorse in the future life may purify the spirit, and so prepare it for some higher and better state." "There never was, is, or

will be, any right in the name of the Gospel of Christ to speak of 'eternal torments.'"

(12). "Endless torments are in flagrant contradictions to the goodness of God, as expressed in His holy Word."

But, let us ask, if there is no Hell, is not the Bible a bundle of blunders, a myth, a book of fairy tales? Are not the prophets, who spoke of God's mercy, liars? Did not the apostles cease to perambulate around the pole of veracity?

If there is no Hell, does not Jesus deserve to wear the label of the impostor?

Into the valley of Hinnom, outside the city of Jerusalem, the Jews threw the refuse of the city and the dead carcasses of animals where the worms would eat them and a fire was kept continually burning. Jesus used this great valley of offal to describe the awful reality of Hell.

"And if thy hand offend thee, cut it off: it is better for thee to enter into life maimed, than having two hands to go into hell, into the fire that never shall be quenched: Where their worm dieth not, and the fire is not quenched."—Mark 9:43-44.

If there is no Hell, is not Calvary, with all its suffering and sacrifice and finished atoning work, a blunder and all the voices thereof a babel of incoherency?

By every contemptuous mouthful of spit that befouled His face, by every hair of His beard which cruel fingers tore from His cheeks, by every bruise of His face, by every mark of the scourge upon His back, by every thorn that punctured His brow, by every nail that held Him to the tree, by every breath He drew which was a pang of pain, by every beat of His heart which was a throb of agony—by all the shadows that covered the earth when black midnight came at noonday, we say that if Calvary be not the way of escape from eternal Hell—then Calvary is a mistake. It is not credible that the Son of God should have become man and died on the cross merely to save men from the short and temporal consequences of sin. The infinity of the sacrifice implies an infinity of punishment as that from which the sacrifice was intended to deliver those who would accept the sacrifice. If a man accepts the atonement of Christ—how can he doubt the dogma of Hell?

Now, let us ask, can there be a Heaven if there be no Hell? The Bible, book above and beyond all books as a river is beyond a rill in reach, speaks of Heaven. But the same Bible also speaks of Hell. The same Bible that speaks of the glories and bliss of Heaven speaks of the woes and pains and miseries of Hell—as the portion of those who reject Christ.

So let us consider the

III. Actuality

Though some today in the theological and educational world are "fond of a mist that rises from the ground" and rebel against the concrete, the definite, the actual—still there is a Hell. Though many vaporize every great fact and doctrine of the Christian faith and talk as though they believed that only when these great facts and weighty doctrines have been "sublimated into the mythical and poetic" are they worthy of the intellectual—still there is a Hell.

We need realities to meet realities—and we find them in the New Testament, which is not "a collection of photographed mirages" and does not "tantalize with va-

Read Carefully and Prayerfully This Letter from Dr. Bob Jones, Founder of Bob Jones College, Cleveland, Tennessee

Dear Friends:

"They are of the world; therefore speak they of the world, and the world heareth them. We are of God; he that knoweth God heareth us." We read these words in the fourth chapter of the First Epistle of John. Worldly men who do not know the Lord Jesus Christ have an affinity for worldly, modernistic educational institutions, Orthodox, spiritual Christians have an affinity for Bob Jones College. Spiritual Christians believe the Bible. They believe that people have to be born again. They believe in old-time decencies. They believe that Christians should live spiritual lives. They believe that young people should grow in grace while they grow intellectually.

Every spiritual, orthodox Christian who knows the spirit of Bob Jones College and knows what the institution is doing for young people would really like to help the institution in every way possible. Well, all of you can help us. Here is how you can do it:

First: Every Christian can pray for us and we need prayer. We need wisdom and the guidance of the Holy Spirit. So you can certainly help us by praying for us.

Second: We feel sure every one of you Christians can help some financially. Our burden is heavy. We are working fast. We need financial assistance and we need it badly. We have

got to raise a great deal of money to complete the seventeen university buildings now under construction at Greenville, S. C. So please help us.

Third: You can do what some other friends have been doing. You can ask your friends who may not be familiar with our expansion plans to make a financial contribution.

Fourth: Some of you who have to live on your income from your investments have some money that you would be glad to invest if you could get interest on it as long as you live. If you do have money that you wish to invest in an annuity, we shall be glad to let you know how much interest we will pay if you will write us giving us your age and tell us how much you wish to invest. Remember that you can invest some of your money in an annuity and get interest on it as long as you live and if the Lord tarries and you go home by way of the valley of the shadow of death, your money will keep on working for God. So suppose you write us about an annuity.

We wish to thank all of you who are praying for us and we wish to thank all of you who have already helped us financially. Remember, we are making an earnest appeal to all of you to help us all you can at this time. Thank you and God bless you.

BOB JONES
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The Second Coming of Christ

(Continued from Page 2)

13:32-37 are other references.)

2. The second coming of Christ is used as a motive to incite sobriety: "For yourselves know perfectly that the day of the Lord so cometh as a thief in the night."

But ye, brethren, are not in darkness, that that day should overtake you as a thief. Ye are all children of light, and the children of the day: we are not of the night, nor of the darkness. Therefore let us not sleep, as do others; but let us watch and be sober" (I Thess. 5:2-6). (See also I Peter 1:13; 4:7; 5:8.)

3. The second coming is also an incentive to repentance: "Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord; And he shall send Jesus Christ, which before was preached unto you: Whom the heaven must receive until the times of restitution of all things" (Acts 3:19-21).

4. The second coming is the great motive for exercising Christian patience: "Be patient therefore, brethren, unto the coming of the Lord. Behold, the husbandman waiteth for precious fruit of the earth, and hath long patience for it, until he receives the early and latter rain. Be ye also patient; establish your heart: for the coming of the Lord draweth nigh" (James 5:7, 8).

5. The second coming of Christ is one impelling motive for mortification of sin in the believer: "When Christ, who is our life, shall appear, then shall ye also appear with him in glory. Mortify therefore your members which are upon the earth" (Col. 3:4, 5).

6. This doctrine is also the great motive for brotherly love: "The Lord make you to increase and abound in love one toward another, and toward all men, even as we do toward you: To the end he may establish your hearts unblameable in holiness before God, even our Father, at the coming of our Lord Jesus Christ with all His saints" (I Thess. 3:12, 13).

7. The second coming is a doctrine used as the great motive for personal holiness and continuous self-discipline: "Beloved, now are we the sons of God, and it doth not yet appear what we shall be;

but we know that, when he shall appear, we shall be like him; for we shall see him as he is. And every man that hath this hope in him purifieth himself, even as he is pure" (I John 3:2, 3).

8. We mention one other. The second coming of our Lord is also the great motive and incentive to live the abiding life in Christ. "And now, little children, abide in him: that, when he shall appear, we may have confidence, and not be ashamed before him at his coming" (I John 2:28).

c. We do not propose to tell you when the Lord is coming. We confess our belief that it might be soon. I heard of a farmer whose alarm clock went off in the middle of the night and struck sixteen. He leaped up and aroused the household, shouting: "Wake up! It is later than it has ever been before." I do know that it is later than it has ever been before, and "it is high time to awake out of sleep: for now is our salvation nearer than when we believed" (Rom. 13:11). We do not know when He is coming, but with all confidence do we declare His coming as a fact, as a hope, and as a motive. The fact that Christ will come should work its way out into our lives.

Dr. Aquila Webb, whose books of illustrations are so in demand, tells of preaching a sermon on "Life after Death." The next morning his postman rang his doorbell, and when he went to the door the postman said: "I heard you preach on the second coming. It is wonderful, isn't it?" Dr. Webb replied: "Indeed it is. Do you look for the Lord's coming?" He replied: "Yes, I am looking for Him." The good pastor inquired: "How much good is it doing you? How does it help you individually?" The postman replied with a smile: "It helps me carry this bag in my back. Some day the Lord is coming, and He will take the bag off." Thank God for such a hope! Thank God for such an incentive! "BEHOLD, HE COMETH WITH CLOUDS; AND EVERY EYE SHALL SEE HIM, AND THEY ALSO WHICH PIERCED HIM: AND ALL KINDREDS OF THE EARTH SHALL WAIL BECAUSE OF HIM. EVEN SO, AMEN" (Rev. 1:7).

pors a world perishing of thirst."

Watkinson says: "Although the New Testament is renounced, sin, devils, judgments, Hell remain potential in the human conscience. To take away Hell is to reject the physician and leave the plague, to overthrow the light-house and leave the hidden rock, to wipe out the rainbow and leave the storm, to take away the fire light and leave the fire to rage, to take away the vaccine and leave the smallpox. To take away Hell is to meet the tragic black-

ness of sin with a candle gospel, to make a mild twilight out of eternal retribution, to take away the trumpet and open the gate to enemies, to take away roses and leave the thorns, to throw away gold and press bankruptcy upon human life."

In the light of Bible truth, consider the actuality of Hell. If there is NOT a hell, I do not want to believe there is. But I would rather believe and preach unpleasant truth than to believe and

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Is Hell a Myth?

(Continued from Page 3)

preach pleasant error. And as awful as the thought is, I can have no other conclusion than that there is a Hell—because I believe the Bible is the very Word of God. Inexhaustive in its adequacy, harmonious in infinite complexity, it is supernatural in origin, divine in authorship, human in penmanship, infallible in authority, infinite in scope, universal in interest, eternal in duration, personal in application, inspired in totality, immortal in its hopes, immeasurable in power. There is not a sin in all the centuries it does not condemn; not a virtue it fails to mention. An oasis in a desert of despair, it is the only Book that makes the death room bright. In the original purpose of God, there was no manifest provision for Hell. Every being, bearing the image of the Creator, was with Him about the throne of Heaven. There was no necessity for a Hell. Necessity arose when His hosts rebelled in Heaven and were cast out. Then was the "everlasting fire prepared for the devil and his angels."

I know some people call the preacher who stands squarely upon the teaching of Christ and His apostles "narrow," "harsh," "cruel." As to being narrow, I have no desire to be any broader than was Jesus. As to being cruel—is it cruel to tell men the truth? Is a man to be called cruel who declares the whole counsel of God and points out to men their danger? Is it cruel to warn people on an excursion ship that the ship has sprung a leak and they must get into lifeboats? Is it cruel to tell Miami that a hurricane is headed for the city? Is it cruel to arouse sleeping people to the fact that the house is on fire? Is it cruel to jerk a blind man away from the rattle-snake in the coal? Is it cruel to declare to people the deadliness of disease and tell them which medicine to take? Is it cruel to label poison with the crossbones and skull? I would rather be called cruel for being kind than be called kind for being cruel.

"Then shall he say also unto them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels."—Matt. 25:41.

"And to you who are troubled rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ: Who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power."—II Thess. 1:7-9.

Hell is a terrible actuality. Yet some say: "Scholarly preachers have given up belief in an orthodox Hell." If so, they did not give up that belief for reasons of Greek or New Testament scholarship. If so, they gave it up for sentimental and speculative reasons. No man can go to the New Testament and not find Hell in the New Testament. But suppose "scholarly preachers" have given up belief in orthodox Hell. That would not prove anything. Many times scholars have given up belief in doctrines that after all, in the final outcome, proved to be true. No scholars, except Noah, believed flood would come. But it did. No scholars, except Lot and Abraham, believed fire would fall on Sodom and Gomorrah. But it did. No scholars, except Jeremiah and one friend, Baruch, believed Jerusalem would be destroyed by Nebuchadnezzar. But it was! Four leading schools of theological thought in Jesus' day scoffed at Jesus' prediction concerning the coming judgment of God on Jerusalem. But secular history tells us that in spite of the dissent of all the scholars, it came true just as Jesus predicted. No university in the world in the days of Luther and Huss believed in the doctrine of justification by faith. But it was so—and Luther was right—and every university of Germany, France, England, Scotland was wrong. So if all the scholars, preachers, scientists,

artists, statesmen, politicians, musicians, teachers on earth gave up belief in the doctrine of an orthodox Hell, it would not prove anything.

Some say, "I hate Hell." So do I. But if a man is going to be a preacher of Christianity, he should preach the doctrines of Christianity. I hate to think of anybody going there. But nobody can hate Hell out of existence. I hate snakes, but my hatred does not exterminate them. I hate rats, but rats still live. If we are Christians, we hate sham, but sham is here. If we walk as wise people and not as fools, we hate the works of the flesh. But adultery, fornication, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revelings, and such like are with us. We all should hate lying, but lying is here. We hate dishonesty, but dishonesty is abroad. I hate infidelity, but infidelity is here. I hate liquor, but liquor is here. If hate were an exterminator, I could get rid of sin by midnight. Disbelief in Hell does not put out its fires. Disbelief in poison does not do away with the deadliness of poison. You might believe you could play with nitroglycerin without danger, but that belief won't keep men from picking up your fragments in a basket. Disbelief and unbelief do not alter facts. THERE IS A HELL!

Nobody can believe in the Bible and not believe in Hell as an actuality too terrible for words to describe. And if all the terrible language descriptive of Hell is figurative, how terrible must be the actuality to which the fingers of all figures point!

Now consider some

IV. Attestations

(1) The Bible.

Of course, there is only one book in this world to which to go to learn about Hell and that is the Bible—the book which travels more highways, knocks at more doors, and speaks to more people in their mother tongue than any other. The doctrine of Hell is essentially and fundamentally a Bible doctrine. I believe what the Bible says. I have never read the Bible and said, "As I partly believe."

"And cast ye the unprofitable servant into outer darkness: there shall be weeping and gnashing of teeth."—Matt. 25:30.

"As therefore the tares are gathered and burned in the fire; so shall it be in the end of this world. The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity; and shall cast them into a furnace of fire: there shall be wailing and gnashing of teeth."—Matt. 13:40-42.

"Then shall he say also unto them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels."—Matt. 25:41.

"And fear not them which can kill the body, but are not able to kill the soul: but rather fear him which is able to destroy both soul and body in hell."—Matt. 10:28.

"And whosoever was not found written in the book of life was cast into the lake of fire."—Rev. 20:15.

"The same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb: And the smoke of their torment ascendeth up for ever and ever: and they have no rest day or night, who worship the beast and his image, and whosoever receiveth the mark of his name."—Rev. 14:10, 11.

And if modern-day preachers from behind their pulpits say that the old-time preachers were slavishly literal in their interpretation and preaching of the doctrine of Hell, certainly the old-time preachers could, from their

graves, or from Heaven, accuse modern-day preachers of ignoring the reality and awfulness of it—or of neglecting to preach it at all.

But the attestations of many great preachers are in agreement with Scriptural attestation.

(2) Dr. R. A. Torrey: "I claim to be a scholarly preacher. I have a right to so claim. I have taken two degrees, specializing in Greek in one of the most highly esteemed universities of America. I have also studied at two German Universities. I have read the Bible in three languages every day of my life for many years. I have studied a large share of what has been written on different sides of the question in English and in German. I have written between thirty and forty different books which have been translated, I am told, into more languages than the books of any other living man. I say this simply to show that I have a right to call myself a scholarly preacher. Yet I believe the old-fashioned Bible doctrine regarding Hell."

(3) D. L. Moody: "The same Christ that tells us of Heaven with all its glories, tells us of Hell with all its horrors; and no one will accuse Christ of drawing this picture to terrify people, or to alarm them, if it were not true. The same Bible that tells us of Heaven, tells us of Hell. The same Saviour that came down from Heaven to tell us about Heaven, tells us about Hell. He speaks about our escaping the damnation of Hell, and there is no one that has lived since that could tell us as much about it as Himself. If there is no Hell, let us burn our Bibles. Why spend so much time studying the Bible? Why spend so much time and so much money in building churches? Let us turn our churches into places of commerce or of amusement. Let us eat and drink and be merry, for we will soon be gone if there is no hereafter. Let us build a monument for Paine and Voltaire. Let us build a tomb over Christianity, and shout over it 'There is no Hell to receive us, there is no God to condemn us; there is no Heaven, there is no hereafter.'"

(4) Henry Ward Beecher: "The thought of future punishment for sinners which the Bible reveals is enough to make an earthquake of terror in every man's soul. I do not accept the doctrine of eternal punishment because I believe in it. I would destroy all faith in it if I could; but it would do me no good. It would not destroy the thing itself. With the word, 'everlasting' I should take and put it into the rack like an inquisition, until it would shriek out some other meaning, but that would not alter the stern fact."

(5) Dr. W. N. Clarke: "The principle of retribution is right—because good ought to work good and evil ought to work evil. This is a moral axiom. A man not only reaps what he sows in nature and in his own soul, but it is right that he should reap it. Relief however in the case of sin only can be found in God's forgiveness and God's selection from the terrible consequences of his sin. Retribution is a reasonable and moral necessity. All retribution is natural, inevitable, right, certain. Nothing in the nature of sin offers any hope of its own punishing consequences ever ending."

(6) F. W. Faber: "It is a good thing, and wise, for our own sakes to think sometimes of the horrid fact and place of retribution. As truly as Europe lies across the ocean and as truly as thousands of men and women over there are living real lives and fulfill various destinies, so truly is there a place called Hell—all alive this hour with the multitudinous life of countless agonies and immeasurable graduation of despair." None, save the blessed in Heaven, have a more keen or conscious life than those millions of ruined souls—and the fearful possibility is that many who think they will not go there will go there.

(7) T. DeWitt Talmage: "Not having intellect enough to fashion an eternity of my own, I must take the word of the Bible. I believe there is a Hell. If I had not been afraid of Hell I do not think

I would have started for Heaven."

(8) C. H. Spurgeon: "Our joy is that if any one of us are made, in God's hands, the means of converting a man from the error of his way, we shall have saved a soul from this eternal death. That dreadful Hell the saved one will not know, that wrath he will not feel, that being banished from the presence of God will never happen to him."

(9) Paul Stewart: "The preaching that ignores the doctrine of Hell lowers the holiness of God and degrades the work of Christ."

(10) Shedd vs. Beecher: The North American Review engaged Dr. Shedd to write an article vindicating eternal punishment, and also engaged Henry Ward Beecher to answer it. The proof sheets of Dr. Shedd's article were sent to Dr. Beecher, whereupon he telegraphed from Denver to the Review: "Cancel engagement. Shedd is too much for me. I half believe in eternal punishment myself. Get somebody else." The article in reply was never written and Dr. Shedd remained unanswered.

(11) B. H. Lovelace: "There are foregleams of Hell all around us. (Rom. 8:22). Read the tragedies that besmear the front pages of our daily newspapers, behold the victim of drink writhing in the tortures of delirium tremens, see the human wrecks strewn all along life's highway, and hear the sobs and sighs of a sin-cursed world. These are but a few sparks from the Lake of Fire, the eternal abode of the lost. Hell is a logical necessity. It is the ultimate and inevitable consequence of the law of moral gravitation, which begins in this life and ends in eternity. What was said of Judas Iscariot will be true of all men, 'he went to his own place.'"

(12) William Elbert Munsey: "There is a Hell. All principles of quality, character, and state exist in correlative dualities. Good and evil are correlates. The very argument which gives merit its reward beyond the grave must, in virtue of a correlation, give demerit punishment beyond the grave." "Shut up in Hell to weep, unnoticed by mercy, forever."

(13) A. C. Dixon: "There is something in God for sinners to fear." "Gone forever," said a New York preacher, 'is Dante's Inferno and Michelangelo's Last Judgment.' And yet within less

than a mile of the pulpit from which these words were spoken, infernos fearful as Dante's were in full blast; and judgments upon sin and sinners were being executed—more terrible than Michelangelo's. S-in spells 'Hell' in this world and the next. It is no nightmare of medieval darkness. It is not the hallucination of a disordered brain. It is a fact which anyone with open eyes must see. The smoke of torment ascends here from the house of shame, the public-house, the drunkard's home, the divorce court, the prison, the gallows, the madhouse, the gambling den, and the lives of men and women who are burning in the furnace of their own lusts."

"When the wicked, in the flash-light of the Judgment Day, shall see themselves and their sins as they are, they will accept ever-

(Continued on Page 5)

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Is Hell a Myth?

(Continued from Page 4)

lasting punishment as just retribution. Their sense of justice will approve it. It would appear to them an incongruous thing for God to take them to Heaven; as incongruous, indeed, as it would appear to a guilty, impenitent criminal if the King of England, instead of sending him to prison, as he deserves, should take him into the palace as an associate for his wife and children.

"A cemetery is a necessity. The bodies of the dead must not be left in the homes of the living. A little child died in the family of a former parishioner; the poor mother, crazed with grief, would not consent to its burial. She stood, like Rizpah, over its little lifeless body, and would not allow undertaker or husband to touch it. After a week of such heart-rending experience, the husband was compelled to remove her by force to another room, while some friends went with the little form to the cemetery. To have kept the dead with the living would have been unkindness to the living and have done the dead no good. And thus every cemetery is an argument for Hell. The spiritually dead soul is like a dead body in that it is in a state of moral putrefaction and carries with it the deadly contagion of sin. If it refuses to receive life, it must of necessity be placed apart with its spiritually dead companions."

(14) Billy Sunday: "You will not be in Hell five minutes until you believe that there is one."

(15) Sam Jones: "I believe in a bottomless Hell; and I believe that the wicked shall be turned into Hell. The legitimate end of a sinful life is Hell. Every sinner carries his own brimstone with him. How many men meet truth without a tremor in their muscles."

(16) Dinsdale T. Young: "If we had no Bible, no churches, no sermons, still Hell would be a philosophical necessity — because Hell is a matter of divine revelation. Nothing is more plainly revealed in the pages of Scripture than this awful fact."

"We must remember that the doctrine of Hell was taught by our Lord Himself, and though taught with a great reservation it was also taught with most solemn emphasis. When we remember that the Saviour spoke more solemnly on Hell than anyone else ever spoke, we have, for all who accept His teaching, an incontrovertible argument for the existence of such a place of doom."

(17) Lee Scarborough: "When we preach on the wrath of God, on the burning doctrines of an eternal Hell, we must do it with heart compassion."

(18) B. H. Carroll: "You say that you will not let God Almighty have His way. Then God Almighty will never save your soul. There is no more hope of your salvation than there is of expecting that this earth in one moment shall be converted into a diamond. You are just as certain for Hell as if you were there today."

(19) Wm. E. Biederwolf: "If it is reasonable to hold out the hope of Heaven as reward for well-doing, it is just as reasonable to hold out the fear of Hell as penalty for wrongdoing."

These are only a few flowers from the garden of truth—only a few voices from amidst many voices of truth—giving attestations concerning Hell.

But hear the voice above and beyond all voices, the voice of Jesus attesting in these words:

"Then shall he say also unto them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels. . . . And these shall go away into everlasting punishment: but the righteous unto life eternal."—Matt. 25:41, 46.

And nobody goes to Hell who does not belong there.

There is a Hell, though some people—with the blandest of smiles—come to tell us that all alike, saint and sinner, will turn up in Heaven at last. The murderer, the seducer, the hater and the hated, the robber and the rob-

bed, to their surprise, will all find Heaven at last. Nero and Paul, Jesus and Herod, Judas and Peter, Cain and Abel, Elijah and Jezebel, Tom Payne and Murray McCheyne, will all come out at the same side of the judgment throne. A strange Heaven indeed!—with all the hypocrites and whoremongers and drunkards and backbiters and blasphemers standing on the glassy sea. I say in the name of reason, the thought is blasphemous.

Sin is being burnt into your soul as with a red-hot iron. You cannot throw it off as you do your clothes. It is part of your being. Look out, men; sin is no trifle, it will live when the sun is buried.

The popular theory of this age is: "I die like my dog. I die a sinner, and am nowhere ever after. The coffin that holds my soul, and, of course, punishment of any kind in eternity is an impossibility." Now this theory denies the immortality of the soul; for when my body dies my soul dies. But God says, "The wicked shall be turned into hell."—"Where the worm dieth not, and the fire is not quenched."

To your Bible, men, and let us have the truth, whatever it be. I cite the eternal God Himself, and hear what He says: "The wicked shall be turned into hell" (Psa. 9:17). You may scatter the everlasting mountains or split the sun in twain, until, with shorn locks and dimmed eye, it slumbers on the pathway of light; but you cannot alter God's Word. I cite the tender-hearted Saviour; and three times in one chapter (Mark 9), He speaks of a worm that never dies, and a fire that never shall be quenched. Take time, you, whoever you are, to read Mark the ninth chapter. Now be mercilessly clear, for your soul is at stake. Answer me this question: Did the Lord Jesus lie when He spoke of the unquenchable fire? Did the Son of God picture a lie when he showed us the rich man lifting up his eyes in torments, and begging a drop of water to cool his tongue? Did He mean to harrow up our souls with lying pictures of that which never existed? "It is impossible for God to lie." Well, then, it is impossible that there is no Hell; and let that settle the question forever.

Now, along with these attestations, would I have you think of some

V. Adjectives

Here are some adjectives that describe the severe nature of Hell.

(1). "Everlasting fire."

I am not going to split hairs to prove the fire of Hell is literal fire any more than I would split hairs to prove the gold of Heaven is literal gold. I believe when God says "fire," He means fire. I believe when God says "gold," He means gold. If the gold in the streets of Heaven is figurative, Heaven will be no less beautiful. If the fire of Hell can be proven to be figurative, Hell will be no less unendurable. All who believe they prove the fire of Hell is not literal fire, have only removed physical pain, which is the least significant feature of its character. Hell is the madhouse of the universe where remorse and an accusing memory cause unspeakable torture.

All words are incapable of describing that awful place. The very thought of Hell ought to make one uncomfortable. An Oriental legend tells of a king who acceded to his throne late in life. "Too great glory crushed too small strength," he murmured to his vizier as he sat in state for the first time. "Verily, though my crown shineth as all the stars of Heaven reflected in one small pool, yet its weight is like to that of the water jars that all the women of my kingdom carry upon their heads!" He bent beneath the burden, and died within the year. A thousand times more should the thought of spending eternity in Hell make one uncomfortable—yea, fill one with terror.

No music—but weeping, wailing, gnashing of teeth. No rest—but the wicked wanting rest, yet forever tired. No fragrance—

"smoke of their torment ascendeth up forever." No light—"blackness of outer darkness forever." No comfort—"tormented in flame forever." Though infidelity still hurls its anathemas against Christianity; though modernism still mutilates the Bible; though faith's wings are clipped by Reason's scissors, though there is an intellectual recoil against anything emotional; right is still right, wrong is still wrong, God is still God, man is still man, Heaven is still Heaven, Hell is still Hell—no hope, no reunion, no love, no light, no peace.

(2). "Everlasting fire in a real PLACE."

The rich man of Luke 16 is in Hell bodily. He wanted his brothers to know that where he was after death was a PLACE. Jesus taught that the body would be in Hell along with the soul.

"And fear not them which kill the body, and are not able to kill the soul: but rather fear him which is able to destroy both soul and body in hell."—Matt. 10:28.

(3). A place of TORMENT.

"The same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb: And the smoke of their torment ascendeth up for ever and ever: and they have no rest day nor night, who worship the beast and his image, and whosoever receiveth the mark of his name."—Rev. 14:10, 11.

(4). A place of vile COMPANIONSHIPS.

"But the fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone: which is the second death."—Rev. 21:8.

The Devil will be there with all his demons. Read the list of the wicked persons in Romans 1:29-31.

"Being filled with all unrighteousness, fornication, wickedness, covetousness, maliciousness; full of envy, murder, debate, deceit, malignity; whisperers, backbiters, haters of God, despiteful, proud, boasters, inventors of evil things, disobedient to parents, without understanding, covenantbreakers, without natural affection, implacable, unmerciful."

All of these will be in Hell for eternity if they die in their sins unrepentant and unforgiven.

All of which is to say that Hell is a hard word and a harder fact. Take all the words in the dictionary that mean something bad and ugly and terrible and write opposite them in great black letters this one word HELL. It means the terrible results of sin—its guilt, its pollution, its penalty, its power—sin working in an immortal soul, and burning like a fire, hotter and more terrible than the fires that consume the body. Such will be the substance for those who spend the shadows to the end, forgetful of God.

(5). A place from which there is NO EXIT.

In public halls we find in bold letters, "Exit." But "exit" is a word not in the vocabulary of Hell. In other places there are signs, "This way out." But there is no sign like that in Hell. Once there, you are always there. Once in, never out. I read in the paper the other day of some prisoners who worked a year to make their escape from prison. You could work one hundred thousand years in Hell to get out and never do so.

Jesus says: "There is a great gulf fixed." It is impassable to those who would come from there here. Open your eyes and look before you enter a place from which no man has ever returned—a place where those who enter come not out forever, but lift up wailing voices to warn those who are wise enough to hear and heed.

(6). A Place ETERNAL.

"And these shall go away into everlasting punishment: but the righteous into life eternal."—Matt. 25:46.

No one has any trouble believing the "everlasting life" part of the verse. By every known law of

exegesis, it must mean the same thing in the other part of the verse. The expression: "Eis tous aionas tou aionon" occurs twelve times in Revelation and correctly translated means "unto the ages of the ages." Eight times it is used expressing the existence of God and the duration of His reign. One time it is used expressing the duration of the blessedness of the righteous. In every remaining instance it is used to express the duration of the punishment of the wicked. It is the strongest known expression for endlessness.

Eternal! There are ten thousand grains of wheat in one bushel, say. Multiply that by all the grains in the millions of bushels of wheat grown every year. Multiply that by the number of leaves on all the trees of the world. Multiply that product by the number of all the grains of sand on all seashores. Multiply that product by the number of all the stars in the heavens. Multiply that product by the number of inches from earth to sun. Now, if after that many years the joys of Heaven would cease, they would not be eternal. Now, if after that many years the fires of Hell would cease, they would not be eternal. Where will you spend ETERNITY? If Hell were nothing but a ten-year palace with no music; a fifty-year palace with no children; a one-year association with a man who killed his mother, it is too much Hell for me.

The Greek word, "Gehenna," means a place of everlasting punishment. Southeast of Jerusalem was a valley where, for a long time, the idol Molech was worshipped. Little children were thrown into his fiery arms and consumed in the flames. Because of their cries it came to be known as the Valley of Lamentation, or the Valley of Hinnom. Those horrible sacrifices were abolished by Josiah (II Kings 23:10). The Jews so abhorred the place that they cast into it all manner of refuse, dead bodies of animals, and of criminals who had been executed. Fires were constantly needed to consume the dead bodies, and so the place was called "Gehenna of fire." It is this word "Gehenna" that the New Testament used to describe the place of punishment appointed for the unsaved after death.

"What will you do in a world where the Holy Spirit never strives; where every soul is fully left to its own depravity; and where there is no leisure for repentance, if there were even the desire, but where there is too much present pain to admit repentance; where they gnaw their tongues with pain, and blaspheme the God of Heaven?" (James Hamilton).

"An immortality of pain and tears; an infinity of wretchedness and despair; the blackness of darkness across which conscience will forever shoot her clear and ghastly flashes, — like lightning streaming over a desert when midnight and tempest are there; weeping and wailing and gnashing of teeth; long, long eternity, and things that will make eternity seem longer, — making each moment seem eternity, — oh, miserable condition of the damned!" (Richard Fuller).

"The Lamb is, indeed, the emblem of love; but what is so terrible as the wrath of the Lamb? The depth of the mercy despised is the measure of the punishment of him that despiseth. There are no more fearful words than those of the Saviour! The threatenings of the law were temporal, those of the gospel are eternal. It is Christ who reveals the never-dying worm, the unquenchable fire, and He who contrasts with the eternal joys of the redeemed the everlasting woes of the lost. His loving arms would enfold the whole human race, but not while impenitent or unbelieving; the benefits of His redemption are conditional" (Edward Thomson).

"Many might go to Heaven with half the labor they go to Hell, if they would venture their industry the right way" (Ben Johnson).

A SUMMARY. Hell is a lake of fire (Rev. 20:15). A devouring fire (Isa. 33:14). A bottomless pit (Rev. 20:1). Everlasting burnings (Isa. 33:14). A furnace of fire (Matt. 13:41, 42). A place of torments (Luke 16:23). Where they curse God (Rev. 16:11). A place of filthiness (Rev. 22:10, 11).

Where they can never repent (Matt. 12:32). A place where they have no rest (Rev. 14:11). A place of everlasting punishment (Matt. 25:46). A place of blackness of darkness forever (Jude 13). A place where they gnaw their tongues (Rev. 16:10). A place where their breath will be a living flame (Isa. 33:11). A place prepared for the Devil and his angels (Matt. 25:41). A lake of fire into which people are cast alive (Rev. 19:20). A place from which the smoke of their torment ascendeth up forever and forever (Rev. 14:11). A place where they drink the wine of the wrath of God (Rev. 14:10). A place where they do not want their loved ones to come (Luke 16:28). A place where there are murders, liars, fearful and abominable (Rev. 21:8).

Dante's Hell is a perdition which a poet had dreamed; Christ's Hell a pit He has seen — a black night of infinite darkness without one star to break its gloom. Hell — a place of utter separation from God. Hell — a place of sorrow upon sorrow. Hell — a place divested of every good. Hell — a place of hate upon hate. Hell — a place of grief upon grief. Hell — a place of despair upon despair, where people are eternally crying out for help that never comes, with no one to hear their cries but other damned souls.

The suffering in Hell is described by the rich man desiring one drop of water. "One poor drop desired — though they were glittering on the flowers and plants of a thousands worlds, dancing over the rocks of a thousand rills, and sparkling in amber, ruby, blue, green, gold, listed in the arches of a thousand rainbows, and descending in myriads upon the beggars' homes and the fields of the poor."

I would have you now think of the

VI. Assistance

Now I speak of the assistance the doctrines of Hell is in preaching to win the lost. The preaching of this doctrine is ever an asset—never a hindrance—to the success of Gospel preaching. The minister of the Gospel is under obligation to preach the whole truth of God's word. If he does, God will take care of the results.

Concerning the doctrine of Hell, we should be able to say what Richard Baxter wrote: "I preached as never sure to preach again — and as a dying man to dying men" — holding the literal interpretation of Hell and eternal damnation. If we preachers are to be messengers of God, we must tell the whole message. We must not keep back any part of the Word of God.

In a bad sense is the preacher of the Gospel to be regarded who, for fear of offending polite ears or fastidious tastes, or for the sake of conforming to fashionable whims, should gloss over the danger of Hell-fire for all unsaved ones.

It was through faithful warnings that Mary Slessor, the White Queen Missionary of West Africa, was converted at Dundee. And through her thousands of others in darkest Africa got blessing. The person who set the unpalatable truth forth to Mary Slessor's mind performed a most merciful service. If this doctrine, which has been banished from so many pulpits, is not to be preached — why is it in the Bible at all — and why so often? Is not the whole Bible studded over with the idea of "FEAR" as a motive to bring men to Christ?

"Let us therefore fear, lest a promise being left us of entering into his rest, any of you should seem to come short of it." Heb. 4:1.

"By faith Noah, being warned of God of things not seen as yet, moved with fear, prepared an ark . . ." Heb. 11:7.

If we could get people waked up and concerned about their salvation, they must be told the whole truth. Salvation implies danger. The appeal to fear had considerable place in Jesus' preaching. It cannot be safe or right for ministers to suppress it in theirs. The Lord Jesus was the most perfect gentleman who has ever appeared — and He was not afraid nor ashamed to speak of HELL.

Dr. A. C. Dixon said: "If we had more preaching of Hell in the (Continued on Page 6)

Is Hell a Myth?

(Continued from Page 5)

pulpit, we might have less hell in the community."

General Booth said: "If I had my way I would not give any of my workers a three year's training in a college, but I would put each of you twenty-four hours in Hell — the best training for earnest preaching you could have."

We need to preach this doctrine along with the truth of the cross.

Preach it — not as dainty tasters of intellectual subtleties.

Preach it — not as dealers in fine spun metaphysical disquisitions.

Preach it — not as administrators of laughing gas for the painless extraction of sin.

Preach it — not with stammering tongue but as a trumpet that gives no uncertain sound.

Preach it — with broken heart and yearning soul.

Believing in the sacrifices of our Lord Jesus Christ for the sins of the whole world, we must accept the doctrine of Hell — for no lesser fate can they expect who, having heard the offer of the Gospel, deliberately reject it. How great the folly of suppressing the revealed fact of Hell!

Dr. Young said: "There is a great danger of the average Christian pulpit yielding to unfaithfulness. It is a great part of the commission of the Christian minister to warn men, and unless men are warned it seems to me that the Christian ministry cannot escape grave responsibility for the eternal fate of those who listen to it." And we must not preach this terrible fact as though it were light fiction.

But think now of the

VII. Agonizing

Not only of those who agonize in Hell, but of the agony of soul we should have in prayer and in preaching with concern to save the lost. If this city had a pestilence descending on it — what would we not do to stay its onslaught? If your children were in danger of smallpox — how concerned you would be! If a mad dog were loose in a school — how you would risk life to save children from the virus of hydrophobia from the dog's fangs! How much more when there are souls in danger of Hell — eternal Hell!

Who can arrange or describe fitting funeral obsequies of a lost soul? All the tears ever shed by all the graves and tombs of earth cannot. All the moans and sobs and sighs ever uttered cannot. If the inanimate world could break her silence — would that do it? If all seas should utter their deep and dreadful wails — would that do it? If all the mountains should lift up rumbling voices — would that do it? If the sun should drape in darkness — would that do it? If the moon should refuse to give her light — would that do it? If all the stars turned to clay — would all these fitly show the dire catastrophe of a lost soul? No songs on earth, no prayers, no words can fitly show what it means to be lost!

Yet, I fear we agonize not as did Abraham over the wickedness of Sodom and Gomorrah. Nor as Moses who pleaded for God to blot him out rather than the people. Nor as Jacob over the disappearance of Joseph. Nor as Samuel who wept all night over Saul. Nor as David who cried in agony over Absalom. Nor as Jeremiah who wept like a broken-hearted archangel. Nor as Ezekiel who at filth to show the horrors of slavery. Nor as Job who asked God questions through lips that festered with disease. Nor as Jesus who wept over Jerusalem. Nor as Paul who counted all things but loss.

I am no photographer of sordid spots, but I fear that we treat our main business as an incidental. We should have and manifest the passion for souls which Whitefield had who said: "I am willing to go to prison and to death for you, but I am not willing to go to Heaven without you."

When fisherman are sent to the river to fish — they fish. When nurses are sent to a hospital to nurse — they nurse. When painters are sent to a house to paint — they paint. When soldiers are sent to battle to fight — they fight. But too often when we are sent into

the world to win men, we sing, "Throw Out the Lifeline," but do not throw. We sing, "I Love to Tell the Story" — and do not tell it. Our singing and our practice are so strangely at variance. We sing in jubilant chorus, "Rescue the Perishing" — and our rescue work is woefully lacking in concern and our lack of rescue makes our lives perjure the words of our mouths.

"Rescue the perishing, care for the dying" — is short meter poetry that needs to be transposed into long meter activity. We need the passion that girded Francis Asbury as he traveled a distance equal to five circuits around the world every five years, on the average, for forty-five years — and that mainly on horseback. We need the passion that fired Livingstone and kept him aflame amid jungle dangers and twenty-seven attacks of African fever — the passion that was the power working in the heart of David Brainerd who said: "I care not what hardships I endure, if only I can see souls saved" — the passion that drove General Booth, who, with a vision of the poor of London and what Christ could mean to their lives, said: "God shall have all there is in William Booth." And deacons must not be found guilty under the indictment set forth by Bishop Theodore S. Henderson's alarming assertion: "The average church officer has not the slightest spiritual concern for the salvation of other people."

God says: "He that winneth souls is wise." Let us be wise — daily wise.

A lawmaker, Zulucous, in ancient times, had a law passed when he was a judge that anybody caught in the act of adultery would have both eyes punched out. The first offender brought before him was his own son, Zulucous — in much perplexity and in manifestation of mercy to his son — had one of his own eyes punched out and one of his son's eyes. Such concern about this great truth will cause us to think agonizingly rather than lightly upon the fact of Hell.

Lastly think with me of the

VIII. Antithesis

HELL! the prison house of despair.

Here are some things that won't be there:

No flowers will bloom on the banks of Hell,

No beauties of nature we love so well;

No comforts of home, music and song,

No friendship of joy will be found in that throng;

No children to brighten the long, weary night;

No love nor peace, nor one ray of light;

No blood-washed soul with face beaming bright,

No loving smile in that region of night;

No mercy, no pity, pardon nor grace,

No water, O God, what a terrible place!

The pangs of the lost no human can tell,

Not one moment's ease — there is no rest in HELL!

HELL! the prison house of despair,

Here are some things that will be there:

Fire and brimstone are there, we know,

For God in His Word hath told us so;

Memory, remorse, suffering and pain,

Weeping and wailing, but all in vain;

Blasphemers, swearers, haters of God,

Christ-rejectors while here on earth trod;

Murderers, gamblers, drunkards and liars,

Will have their part in the lake of fire;

The filthy, the vile, the cruel and mean,

What a horrible mob in Hell will be seen!

Yes, more than humans on earth can tell,

Are torments and woes of Eternal HELL!

But as we believe that and preach that let us not forget to

believe and preach the antithesis of that—HEAVEN!

Heaven—where no toil shall fatigue God's redeemed ones.

Heaven—where no hostility can overcome them.

Heaven—where no temptations can assail them.

Heaven—where no pain can pierce them.

Heaven—where no night can shadow them.

Heaven—the most beautiful place the wisdom of God could conceive and the power of God could prepare.

In Heaven beauty has reached perfection. Dr. Biederwolf tells us of a little girl who was blind from birth and only knew the beauties of earth from her mother's lips. A noted surgeon worked on her eyes and at last his operations were successful, and as the last bandage dropped away she flew into her mother's arms and then to the window and the open door, and as the glories of earth rolled into her vision, she ran screaming back to her mother and said, "Oh, Mama, why didn't you tell me it was so beautiful?" And the mother wiped her tears of joy away and said, "My precious child, I tried to tell you but I couldn't do it." And one day when we go sweeping through those gates of pearl and catch our first vision of the enrapturing beauty all around us, I think we will hunt up John and say, "John, why didn't you tell us it was so beautiful?" And John will say, "I tried to tell you when I wrote the twenty-first and twenty-second chapters of the last book in the Bible after I got my vision, but I couldn't do it."

Heaven—the land where they never have any heartaches, where no graves are ever dug.

Heaven—where there is no hand-to-hand fight for bread.

Heaven—where no hearse rolls its dark way to the tomb.

Heaven—where David is triumphant, though once he bemoaned Absalom.

Heaven—where Abraham is enthroned who once wept for Sarah.

Heaven—where Paul is exultant, though once he sat with his feet in stocks.

Heaven—where John the Baptist is radiant with joy though his head was chopped off in the dungeon.

Heaven — where Savanorola wears a crown though once he burned at the stake.

Heaven—where Latimer sings praises though once he simmered in the fire.

Heaven—where many martyrs sit in the presence of Jesus though their blood once reddened the mouths of lions.

Heaven—where many saints rest in peace who once were torn on torture racks.

Let Heaven come into your mind—where there are no tears, no partings, no strife, no agonizing misunderstandings, no wounds of heart, no storm to ruffle the crystal sea, no alarm to strike from the cathedral towers, no dirge throbbing from seraphic harps, no tremor in the everlasting song.

Let us have and hold and preach the Bible conception of Hell.

Let us have and hold and preach the antithetical conception of that perfect vision of God which we, for lack of words to describe, call "the home of the soul"—Heaven.

Samuel Rutherford said that to see Christ through the keyhole once in a thousand years would be Heaven enough for him. Thus did he express his love for his Saviour, and the joy that one glimpse of His face would yield to him. But that would not be enough for the Saviour whom he loved and adored. No; His love has something to say in this matter. It has already said it, and it is this: "I will come again, and receive you unto myself; that where I am, there ye may be also." And, "Father, I will that they also, whom thou hast given me, be with me where

I am; that they may behold my glory."

There shall be no closed door in that glory to hide the Saviour from His blood-bought saints.

There with unwearied gaze Our eyes on Him we'll rest,

And satisfy with endless praise Our hearts supremely blest.

Close to His trusted side In fellowship divine.

No cloud, no distance then shall hide

Glories that there shall shine.

And, most wonderful prospect, "We shall be like Him; for we shall see Him as He is."

The John R. Rice Revival Campaign in San Pedro, Cal.

(Continued from Page 1)

children singing, listening, praying, rejoicing together. That was like Heaven.

At this writing the meeting has not yet closed. Over five hundred have come forward as seekers. They have been faithfully dealt with by competent workers. There have been some wonderful cases of awakening, reclamation and conversion.

One Saturday we had a parade. Dr. Rice led the parade in gallant style astride a fine horse. Dr. Harry Clarke, because he was a former sailor and this a port city, was in a real boat with oars. Scores of cars, some with brilliant decorations; boys on bicycles, others marching with flags and banners, and Boy Scouts in uniform—this parade, several blocks in length, got the attention of our city. An engine on rubber tired wheels was the most unique and striking of all the cars. The engine as brought from another city and put in the parade by the Free Methodist Church. We had lots of fun and were a witness to our community for Christ and the revival.

We have heard great singers since our boyhood, but no more inspirational leader than Dr. Harry Clarke. He certainly carries the great crowds along on the waves of Christian melody. He is also a fine soloist and a helper always, in season and out. His messages in our churches have been received with great favor. Mrs. Clarke played the piano with

I am; that they may behold my glory."

There shall be no closed door in that glory to hide the Saviour from His blood-bought saints.

There with unwearied gaze Our eyes on Him we'll rest,

And satisfy with endless praise Our hearts supremely blest.

Close to His trusted side In fellowship divine.

No cloud, no distance then shall hide

Glories that there shall shine.

And, most wonderful prospect, "We shall be like Him; for we shall see Him as He is."

fine musical skill and her quiet modesty and dependability won all our hearts. She was a great asset to the meeting.

Dr. John R. Rice's preaching is with pungency and power and it is different. People talked about it and many unfavorably. But people were stirred and convicted. None of us have ever heard a preacher who used the Bible more than he, if as much. We were impressed by his fine sincerity and his abandon to the one objective of winning souls. With many he has created a new love for the Bible and a new interest in prayer and a new passion for soul-winning.

The writer of these notes was not reared in the same school of theological thought with Dr. Rice. Some of his interpretations we do not agree with. But we can lay aside lesser things to give attention to the main thing, namely, "That God was in Christ reconciling the world unto himself." We are certain that Dr. Rice and we ourselves can use the language of Charles Wesley, "Happy if with my last breath I may but gasp His name, preach Him to all and cry in death, Behold, Behold the Lamb!"

Many will long remember and will long be grateful to God for the coming to San Pedro of Dr. John R. Rice and his party.

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Jesus and Jonah: Ninevites and Unbelievers

(Continued from Page 1)

we were taught this morning in Sunday School, about a whale swallowing a man and the man staying alive. I can't believe that."

The father said, "Why don't you?"

"Why," his son said, "a man would die."

"Well now," Dr. Scarborough said to the boy, "if God made a man and God made a whale, then God could keep a man alive in the whale."

"Oh, well," said the six-year-old boy, "if you are going to put God in it, I can believe it, too."

Now the only reason you have not believed is because you have not put God in it.

You say, "Do you actually believe that God had a man swallowed by a whale?" Well, the Scripture says that God prepared a great fish. And the Word which we read here in the New Testament for whale really means "a great sea monster." But I would not quibble about that. I have seen whales that could swallow a man. It would take God to keep a man alive in a whale, but men have been swallowed by whales. These are well authenticated accounts. But that is not a matter of argument. This is the way to settle it: Jesus said it was so. Jesus believed it, and either you make Him a liar or you believe what He said. All Christianity hangs on this. If Jesus Christ said it, it is so. If Jesus Christ believed it, it is so. Anybody who does not believe Jesus Christ, of course, is not a Christian. He is a heathen. He is a pagan. He is an infidel.

"Well," somebody says, "my pastor doesn't believe it." Then your pastor is a heathen, an infidel; he is an ignoramus who does not know the very foundation of Christianity. He ought to be pulled out of the pulpit. He ought to be digging ditches like an honest man. No man has a right in the pulpit who does not believe the Bible. Any such man who stays in the pulpit is an imposter. He is a fraud; he is a cheat. He is getting money under false pretenses. He has no right to a place in the pulpit if he does not believe the Bible.

"Oh," someone says, "Brother Rice, I have been to the university." Yes, so have I — Baylor University and the University of Chicago. I know the modernist's viewpoint. I know that there is not any sensible thing back of it all. Here Jesus Christ says the story about Jonah and the whale is true. He said more than that. There is a message here for you.

The Revival of Nineveh

Now Jonah came and preached to Nineveh, and what happened? I want you to notice what he preached. He said, "Forty days and Nineveh shall be overthrown." But more than that; He had a certain time. If you have studied the case, you will remember that the people of Nineveh worshiped the fish. It was the god of the Ninevites. When Jonah came and said, "I was swallowed by a fish; three days and three nights I was in its belly, and the God of Heaven, greater than all the whales, heard my cry. He had the fish disgorge me and I got out alive again." They were impressed. Here was a man whom the fish-god wasn't strong enough to hold! "Our god isn't like the true God, then," they said. And they believed God and repented, turning their backs on their idolatry, to serve the true God.

Think about that revival! Oh, the dearest thing to my heart is revivals! I would rather read the story of D. L. Moody and his revival campaigns than to read all the novels. I would rather hear

about conversions and multitudes of people turning to God than to have them tell me about anything else. Do you know what I dream about? Do you know what my mind goes back to gloat over and rejoice about? I go back in my mind, for instance, to Buffalo, New York. In April of last year I was there in a great city-wide campaign, held in Kleinhans Music Hall. Over a hundred churches co-operated. I remember one Saturday afternoon when 340 people came to Christ. And night after night seventy-five or more people came and accepted Christ—old men and women, the young and old alike; hardened sinners, as well as the tender youth. Aside from the coming of the Saviour Himself and His own crucifixion, revivals are more important than anything else that ever happened on this earth.

So Jonah went into that city and began to preach. The people heard, and the Scripture says, they believed God. Jonah told the story. He said, There is coming a Saviour. I know he said that because Jesus said, "That is the only sign I am going to give you — the same sign Jonah gave." Jesus said, "I am going to be crucified and slain. Three days I will be in the grave; the third day I will come again." Jonah understood this. He knew the prophecy from the Psalms that "Thou wilt not suffer thy Holy one to see corruption." He preached about the coming Saviour, no doubt; and he told about how Jesus would be in the grave and come forth again. He told the people the judgment of God was on them for their sins, and they believed it and repented. The king got off his throne, put on sackcloth and ashes and told everybody, "Let neither man nor beast, herd nor flock, taste any thing... let them turn every one from his evil way... Who can tell if God will turn and repent, and turn away from his fierce anger, that we perish not?" And so the men of Nineveh repented, and they were wonderfully saved.

You say, "Brother Rice, were they saved as people are saved today?" Exactly the same. Nobody was ever saved any other way. God didn't have one way for the people in the Old Testament to be saved and another way for the people in the New Testament to be saved. No, no! The Scripture says, "Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved." Nobody was ever saved except one way—by believing in the Saviour, the One who should come when He had not yet come—the One who has now come. The only way to be saved is to repent of your sins and turn to Christ in faith. So they did, and they were saved. Wonderful salvation!

I wonder how many of you today have done what the people of Nineveh did? Have you done two things? One, have you believed God, when God said you were a sinner? Have you believed God when He said Jesus died for you? Have you believed God when He warned of the coming judgment and punishment for your sins? And, two, have you honestly repented and turned to Him as your Saviour? If you have not done it, you had better do what the people of Nineveh did.

Men of Nineveh Will Rise Up at the Judgment to Condemn Sinners Who Now Reject Christ

I want you to notice the last point, and that is this: God says the people of Nineveh shall rise up

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against this generation in the judgment and condemn it; for they repented at the preaching of Jonah, and "Behold, a greater than Jonah is here." You remember Jesus taught that there is coming a great judgment when every unsaved person will stand before God and the books will be opened. Revelation, chapter 20, tells the story. Those people of Nineveh will be there, but not to be judged, thank God! Christians will be there, but not to be judged. Christians will be there only to give their testimony against the unconverted. A mother will say, "Yes, Lord, this boy of mine had his chance. I cried over him. I warned him, I prayed for him many times. He knew it. Now he has gone to Hell, Lord. That is right, Lord. That is what he deserved." The wife will testify against her husband. These people of Nineveh will stand up and say, "We believed it when Jonah came and told us that the whale had swallowed him and that there was coming a Messiah who would be three days and nights in the heart of the earth. We believed it when he told us if we did not repent God would judge us and destroy the whole wicked city. We believed it. These people had a better chance than we did. They didn't believe Jesus Christ Himself." Oh, they will bear witness in the judgment!

Those people of Nineveh will stand up in judgment against the cultured and elite of this day. "Ah," you say, "but I am too smart to believe that old-fogy stuff about Jonah and the whale, about Jesus rising from the dead, about there being a Hell for sinners. I am too smart to believe that." Well, you will not be nearly as smart, brother, five minutes after you are dead. You will find out you have 'played the fool exceedingly,' using Bible terms. You need to remember here that the men of Nineveh will stand up and say, "We did not have the chance these people had, but we believed God. We turned our backs on our sins." You know what your trouble is? You don't believe God. It isn't that you do not believe Jonah; it isn't that you do not believe the preacher—you do not believe God. You do not believe Jesus Christ. You do not believe Him when He said He would rise from the dead. You do not believe God; and with a wicked heart that does not want the truth, you turn away. But the men of Nineveh will rise up in judgment against you. You have had the gospel. You have had the radio broadcasts. You have the Bible. You have your churches. You have your Sunday Schools. Oh, how will you escape, then, one day when you go out to meet God unprepared! You have had your chance.

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people will testify against you. The heathen from savage Africa will rise up in judgment and say, "Oh, the first time a missionary ever told us the way of life, we repented! And here are others who lived in this land where the gospel is preached and never did repent of their sins."

From China—oh, how hungry the people in China are! They will rise up in the judgment by the millions and say, "The first time I ever read a little tract or a gospel, or the first time I ever learned that Jesus died for our sins, I repented and turned to God. And here people in your cities heard the gospel all their lives and would not repent and would not be saved." Oh, they will rise up against us in the judgment.

From heathen Nineveh and from everywhere the gospel has ever been preached and the people who heard, repented and were saved will come to this judgment to point accusing fingers and say, "I repented. Why didn't you repent? I repented and you had a better chance than I did. Why didn't you repent?" They will rise up in judgment and condemn you.

Now, my friends, what are you going to do? I will tell you what you had better do. You had better today turn in your heart and say, "I won't take time to eat or drink until I get my soul saved. I won't take time to sleep until I make sure my poor soul is kept out of Hell. I will repent of my sins and turn to the Saviour who rose from the dead after His crucifixion. I will give Him my heart; I will trust Him and be saved."

Will you do it today? Do it today! Turn to Jesus and trust Him and believe in Him. Give Him your heart. He will save you now!

Decide for Christ Today!

You have a better chance than the Ninevites. You have heard that Christ died for you. You know that you ought to turn to Him today, ought to trust Him for salvation and receive Him as your own Saviour. I beg you to do it right now, and I will put a decision form here which you may sign

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The editor of The Sword of the Lord would like to get in touch with a soul-winning pastor, preferably of Southern Baptist background, who would be willing to go to the Northwest to hold a revival campaign in a good medium-sized church, with the prospect of becoming a pastor if God should lead the people that way. The church is an independent Baptist church, has a good opportunity, is solid and well established. Please tell your background and experience and give references in first letter. If some man of Southern Baptist background who loves young people and wins souls would be interested in a sound church of perhaps 250 to 280 members, with a good opportunity, please write to Sword of the Lord, 214 West Wesley Street, Wheaton, Illinois, in care of the editor.

right now if you will honestly turn your heart from your sins and take Christ as your own Saviour today. In Jesus' name do it! Say "yes" to God in your heart, then sign the statement below, then copy it and send it to me in a letter if you have not taken Christ as your Saviour before. I will send you a letter of encouragement and counsel.

Evangelist John R. Rice, Editor
214 W. Wesley St.
Wheaton, Ill.

Dear Brother Rice:

I have read your sermon about "Jesus and Jonah; Ninevites and Unbelievers in The Sword of the Lord." I realize that I have been a poor, unconverted lost sinner. But this very day, I repent of my sin, I turn to Christ with all my heart and trust Him to save my soul. Here and now I receive Him, believe in Him, take Him as my own Saviour now and forever and will try to live for Him.

Signed

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Bob Jones University Deserves Your Help Now

By EVANGELIST JOHN R. RICE

Bob Jones College has sold its property at Cleveland, Tennessee, and is now building a great university plant at Greenville, South Carolina. The overwhelming pressure for expansion to receive students who wanted Christian college training made it necessary to leave the cramped quarters in Cleveland. They have now at Cleveland some 1,800 students, and about 600 of these are ministerial students! Every meal has to be eaten in three shifts. Every day there are three different breakfasts, three different lunches, three different dinners. Like clock work, the students jam the big dining hall nine times daily! Only about half of the students can get in the chapel at once. And the cost of expansion in Cleveland, Tennessee, would be prohibitive since it is in the heart of the little city, and land is not available at reasonable prices. Hence the president and founder, Dr. Bob Jones, Sr., with the acting president, Dr. Bob Jones, Jr., and the Board of Trustees, felt compelled to seek a new location and build a greatly expanded plant. The first unit of the university plant at Greenville, South Carolina, now in preparation, will take care of 2,400 students. Later it is hoped to increase the facilities to care for 5,000 students.

On moving to the new location, Bob Jones College becomes Bob Jones University.

It is my earnest conviction that all orthodox Christians in America, of whatever denomination, ought to rally to the financial support of Bob Jones College and help pay for the enormous new plant now being provided at Greenville, South Carolina, and to be occupied during the next school year.

B. J. C. Meeting a Tremendous Opportunity

In the face of wartime restrictions, Bob Jones College, by the mercy of God and the energy, vision, faith and prayer of its administration, has continued to expand. It is now the largest interdenominational, orthodox Christian college in America.

Thousands of Christian boys, returned from the wars, have the opportunity of taking college education under the G. I. Bill of Rights. All the available Christian colleges are crowded. Our beloved and noble Wheaton College is jammed to the doors. The dormitories now being built will ease the problem slightly, but thousands of other students are clamoring for admission. I understand that the same condition is true of all other sound, properly-equipped Christian colleges. I think there is not a shadow of doubt but that Bob Jones College could get 4,000 students next year if adequate provision could be made for them. And I believe that these

students would be among the most promising and hopeful of earnest young Christians from all over America. A larger proportion of Bob Jones College students are preparing for the ministry and mission field than in any other liberal arts college that I know about. I believe that a larger proportion of them will become active, successful, soul-winning preachers than in any other liberal arts college. So I believe that the future ministry of America, the future soul-winning emphasis in America can be promoted in a wonderful way by helping Bob Jones College build its great plant at Greenville, South Carolina. I believe it is a wonderfully good investment for the Lord's money, and suggest that every reader earnestly pray about the matter.

How Few Schools in the Whole Nation Give Really Christian Education!

Once there were many Christian schools. Remember that Harvard, Yale, Brown, Princeton, Oberlin, Northwestern, and the University of Chicago were all Christian universities. They were founded to be training centers for Christian workers. They were founded by men who believed the Bible. Now the infidels, the cheats, the thieves, the blind leaders of the blind, the wolves in sheep's clothing, the pretenders for the sake of money, have stolen away these Christian schools and they are not longer Christian. They are hotbeds of infidelity.

Most of the schools controlled by the old line denominations, in the North particularly, have become modernistic and deny the faith. Northern Baptist colleges generally are not true to the Bible. I do not know any Methodist college that could be trusted as really Christian, North or South. Southern Baptists have some great schools. But they are distinctly Baptist schools, they occur in only seventeen states, and none of them are really interdenominational or national in appeal. Pentecostal people, Nazarenes, Free Methodists and Menonites have some sound schools, but they make much of their distinctive doctrines and the colleges are not really interdenominational.

There are some wonderfully fine Bible institutes, true to the Word of God and truly interdenominational. Thank God for Moody Bible Institute, for Bible Institute of Los Angeles, for Northwestern, for the National Bible Institute, for Denver Bible Institute, for Columbia Bible College, and others. But these are not liberal arts colleges. They do not give general education, but strictly Bible and Christian training.

A little handful of Christian schools must try to meet the enormous

demand for interdenominational colleges, fundamental in doctrines, spiritual in life, high in Christian and academic standards. Wheaton College is the oldest and most famous of these. It is a great college and we thank God for its leadership through many years. But Wheaton is jammed to the doors, cannot expand rapidly enough to take care of the need, and it is not fully decided whether Wheaton ought to greatly expand or maintain its present enrollment or slightly more. King's College in the East is small. So is William Jennings Bryan University at Dayton, Tennessee. Asbury College at Wilmore, Kentucky, is growing and doing a fine work under Dr. Zach Johnson. But it is Methodist, Nazarene, Free Methodist and Holiness in its background. It is doing a wonderful work for its constituency and we thank God for it. Houghton College at Houghton, New York, under Dr. Stephen W. Paine, is doing a fine work. However, it is still relatively small and its holiness background limits it somewhat as far as the interdenominational picture is concerned. We thank God for these schools stressing the Word of God, stressing missions and soul-winning. But they cannot take care of the enormous load of new students who want to go to an interdenominational, really fundamental, spiritual Christian college.

Westmont College at Westmont, California, is young, is growing; it is in good hands under the leadership of Dr. Charles E. Fuller, chairman of the board, and of a noble faculty, but it is small.

As I see it, the need for Bob Jones University is tremendous. I believe it will color the spiritual life of the whole nation. I believe it is doing more to stress evangelism in the training of young preachers than any other interdenominational Christian school. Every one of us who meets the general public and has to coun-

sel with hundreds of young people longing to go to a Christian school, realize that the expanded Bob Jones University is direly needed in America. Oh, may God take care of the need! May God rally American Christians to the support of this great university!

Business Administration Most Economical and Sound

Necessarily as the head of The Sword of the Lord Foundation, I have to handle many thousands of dollars of money dedicated to the Lord. I see the desperate need of economical, strong business management for Christian institutions. And I think I may say that I am fairly intimately acquainted with the problems of administration and building of Christian schools. I was a student in Decatur Baptist College, in Baylor University, in Southwestern Baptist Theological Seminary. I was field representative and then teacher in Wayland Baptist College at Plainview, Texas. I have lived in Wheaton, Illinois, for the last seven years, and five of my six daughters have attended or are now attending Wheaton College and Wheaton Academy. I have encouraged and had a part in the going of three of my office workers, two brothers, and one daughter to Moody Bible Institute, and I am now maintaining one missionary student in Moody Bible Institute. I know something of the many heavy problems in the business administration of a Christian institution. Last year we handled \$231,000 in getting out Christian literature published by Sword of the Lord Publishers. And I can say that Bob Jones College is most carefully and economically administered.

I have the honor of being on the cooperative board of Bob Jones College. I receive detailed reports of the financial affairs of the college. I know how the buildings have been built under the personal direction of Mr. Johnson,

working with Dr. Bob Jones, Sr. I have learned something of how the supplies are bought, how they feed and house their students, how they pay their teachers. I was surprised and delighted to find the business management as careful as that you would expect in the handling of any giant business enterprise, with the keenest financial brains. I think that Dr. Bob Jones could step into the presidency of a great railroad system, or the presidency of a great manufacturing enterprise and handle the work with the finest business sagacity. I think that Dr. Bob Jones would have been a multimillionaire had God led him to go into business instead of the preaching of the gospel. In the closeness of the organization, the loyalty of its workers, the strictness of supervision, the careful accounting, a devoted watching after God's money, I do not know of any Christian enterprise anywhere in the world that excels Bob Jones College and very, very few that could approach it.

I believe that money given for the great Bob Jones University plant will be most carefully spent and will get more value per dollar than Christian money usually buys. I believe it will bring greater results in the training of Christian workers, in the growing of great Bible preachers and soul winners than is spent almost anywhere else. So I urge that every Christian who reads THE SWORD OF THE LORD should prayerfully consider whether or not God wants you to send a gift to help in this emergency, in preparing the great university plant at Greenville, South Carolina.

Feel free to write to Dr. Bob Jones, Sr., Bob Jones College, Cleveland, Tennessee, for any further detailed information. And send your gifts to the same address. If you cannot send much, send little. I plan to send my gift before this article gets in THE SWORD OF THE LORD.

THAT FRIEND OF YOURS

You were looking for a book for that friend of yours. He won't go to church with you; he won't listen to a gospel message, and he needs the gospel. You had been hoping to find a book to give him, a book that would be attractive, well-printed and a good representative of Christianity, a book that would present the need for salvation in a powerful, warm-hearted way—convincingly, logically, forcefully, and yet tenderly.

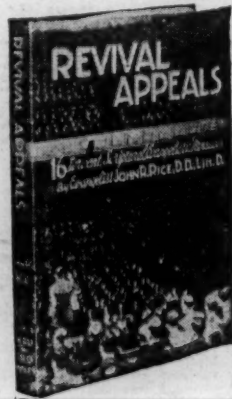
Well, here's the book. It is **Revival Appeals** by Dr. John R. Rice. It meets all of those requirements. It is an attractive book; it has a colorful jacket (picturing a large crowd listening to Dr. Rice preach) and a sturdy, beautiful red cloth cover, stamped in gold. It is a book of sermons, frankly and unapologetically so. But it is different—these are sermons that sinners will read; they are so practical, so stirring, so colorful. It has happened time and again—sinners read them, weep over them, are moved by them, and come to Christ because of the message in them.

Even if it is only out of curiosity, your friend will read this book. The chapter titles are fascinating and of unusual appeal—the subjects are of universal concern and strong human interest.

Many of the most moving, heart-searching messages Dr. Rice preaches are in this book. The three sermons on Hell and the one on "What Must I Do To Be Saved?" have been distributed the most widely of all and have resulted in the salvation of many thousands, both as read in printed form and heard as Dr. Rice has preached them in his union revival campaigns.

But isn't this a book for Christians? Yes! It will warm your heart, stir you to action, and make you more grateful than ever for what God has done for in saving you. And it will make you see the danger of neglecting your unsaved loved ones, and help you to care more about them. It will give you valuable material in talking to them, too. As a Christian, this is a book you ought to read.

This is a big book with sixteen sermons—a real bargain at \$1.50. Read the titles and you will see why we say unsaved friends will read these sermons.



This book of 216 pages, containing 16 full length revival sermons, is beautifully bound and jacketed. You'll be proud to give it to your friends, you'll enjoy having it in your library and it costs only —

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5. Hell—Keep Out!
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7. A Good Man Lost and a Bad Man Saved.
8. The Criminal Who Wanted Another Chance.
9. How a Lost Sheep Got Home.
10. "Come Unto Me."
11. Facing the Pierced Jesus.
12. "It Is Finished."
13. No Room for Jesus.
14. Neglect, the Shortest Way to Hell.
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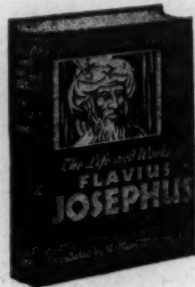
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